SOCIAL PROGRESS

What the World Most Needs

he Quaker Economic Concern

ocial Education in a Synod

JANUARY 1940

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SOCIAL PROGRESS

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What the World Most Needs

*By Frank Kingdon**

AMONG the things the world most needs at this moment is a revival of simple human decency. There are still such words in the vocabulary of mankind as "honor" and "respect" and "justice"; and the facts in experience that correspond to these words are the most potent forces in human relations. Everywhere there is a demand for security —economic security within nations, international security between nations—but security cannot be established upon lies, compromises, and fears. We must begin with men and women who know the truth when they see it, and who have the intestinal fortitude to fight for it in private dealings, on public platforms, at the polls, and in international affairs. We build the good society by caring enough about righteousness to do something about it.

This is where religion comes in. One characteristic of religion is the assertion that moral values are the truest in the universe and that all the resources of the universe are in league to bring them to ultimate victory. It calls men to love goodness and truth and beauty as they love their own lives, and to believe that no power on earth can prevent their eventual triumph. My simple contention is that men having this love and faith can meet our present needs where those who resort to cruelty and cynicism never can. For such love means character and such faith means courage; and our times demand men of character and courage.

Because it is important to be honest in discussing religion, let me say that I realize how difficult it has been to keep faith with religion during the past two decades. The World

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War shattered all our complacencies when men of the spirit found themselves with guns in their hands in a world where might and not right was settling the issue. Nobody could live through that without being forced to an agonizing re-examination of his beliefs. Nor have the post-war years brought much help, for there has been neither security nor hope in outer events to support our inner convictions. Through years of such doubting, I have reconstructed my conviction of the essential contribution of religion to our contemporary needs. The prophetic note must always be contemporary, so I shall name three strategic issues where I believe intellectual conviction needs to be reinforced by religious fervor if we are to be heroic enough to meet effectively the demands of our critical affairs.

First of all, religion maintains the supremacy of human values against all forms of materialism. Any way of life that begins with the idea that anything in the world is more precious than human beings will end in some form of tyranny. If economics finally determines destiny, then men are the pawns of economic forces, and they become legitimate means to be used to attain economic ends; and using men as means instead of ends is itself a definition of tyranny. Similarly, if the national state is the final good, then men are valuable only as they serve the state, which accordingly has authority to command them for its own purposes; and that too is tyranny. Religion says that the supreme value of individual men and women and children is written into the very nature of the universe, because every human being is a child of God and precious in his sight. This insight lies at the very base of democracy's concept of equality.

We are apt to overlook one aspect of this emphasis on human values. We talk about it in terms of sweetness and light and ignore its severity. True religion distinguishes between right and wrong, and declares merciless judgment upon evil. In no uncertain colors it paints the conflict between truth and falsehood, and the tragedy of inhuman ways. No man can be religious and smug at the same time. True religion enlists such as dare to fight for justice against selfishness, and for human decency against tyrannical cruelty. It refuses to compromise with any who exploit men for inhumane ends and calls for relentless struggle to create a world where no child will be stained, no woman made to weep, and no man cast into despair. Religion is not a cosmetic; it is a crusade.

In the second place, religion sets universal brotherhood against all forms of nationalism. The current world is rushing to disaster because of the rivalries of nations; and these rivalries are intense because the dominant fanaticism of our time is nationalism itself. The only gods to whom men are still willing to

offer up their children are the gods of nationalism. There are valid reasons for local loyalties, and they prove their worth in varied fields of cultural expression. But, lifted to the level of final divisions among men, they become tragic follies, threatening not only the peace of the world but the continuance of their own indigenous achievements. We cannot supplant nationalism, however, unless we can substitute for its fervor a point of view suffused with equal emotional power. I do not know where to look for this except to the intense religious conviction that One is our Father and all we are his children. Here is an insight that can give overwhelming meaning to democracy's concept of fraternity.

In the third place, religion exalts the independence of human beings against all claims of institutionalism. No man can set a seal upon another's lips, nor fetter another's soul. Love is identification with another. Society and the individual are not in conflict, for the individual discovers himself as he most fully identifies himself with his fellows. Society as organized selfishness will fall apart tragically; but society as the expression of mutual respect will enrich itself and the lives of all who share in it.

Religion imparts vitality to every concept that exalts men as having value in the world, and gives a bright glow to that vision of free men in a free society that some call democracy and religion calls the brotherhood of man and the Kingdom of God.

From the "Question Period" we quote Dr. Kingdon's further comment:

"I am not half so much interested in bringing young people back to the church, as I am interested in bringing the church back to religion. I was not talking at all about religion as an institutional organization. I was talking about it as an experience. The only way that we can bring young people back to religion, or carry them forward to religion, is by having, ourselves, enough of the religious spirit so that it becomes a contagion and touches vitally the lives of all those whom we meet. . . .

"I suppose what we are trying to do with all these great words is to name the one great fundamental principle that will sweeten and strengthen human relationships. On one side, it is justice; on another, love. I take it that justice and love do not stand for carefully discriminated definitions that set one off from another, but that they are attempts to name and to illustrate facets of the total precious relationship that is included in a great term like 'brotherhood,' or in 'the good society.' I won't choose between justice and love; I will take both and make justice include love, and make love include justice."

The Quaker Economic Concern

*By Patrick Murphy Malin**

IT IS of course quite impossible for an individual Quaker to express *the* Quaker opinion; all he can do is to express *a* Quaker opinion. Subject to that limitation, I think it is correct to say that the Quaker economic concern is not at bottom economic, but spiritual. That does not make it any the less economic, but simply adds another dimension, and the most important dimension.

Religion to me is man's one all-inclusive relationship; it is his relationship with God, with the meaning of life as a whole, and therefore comprehends all his relationship with everybody and everything.

Religion is more inclusive than ethics. Ethics in its turn is more inclusive than a concern about so-called social problems (it is also concerned with such things as individual kindness), although in modern life much of our ethics is necessarily concerned with intricate and often concealed relationships. Social problems, finally, are by no means always economic. But the economic aspect of social problems is a highly important part of the world of action with which a complete religion must deal.

My concern about our economic life is at root not a concern over those who are principally hurt by it; that is a derivative concern, intense and commanding though it is. I am concerned about the poor because I am concerned about myself. Poverty is a challenge to me because in a world where there is poverty not only are the poor unfulfilled, but all the rest of us also are unfulfilled. We are unfulfilled partly because we live in a society ridden by the disease, physical and social, that springs from poverty; we are unfulfilled because as long as there is poverty a God of truth and beauty and righteousness must want it removed and so cannot be fully known by us if we are not working to remove it.

To regard a concern about poverty as something not external but intimately internal is to guard against shallowness in our commitment, and against the disillusionment that frequently follows unsuccessful early efforts. Moreover, it promotes recognition that our task is not just a thing that religion *does*, but one of the things that religion *is*. A man does not first relate himself to God and then, if he likes, go on to aid in the reduction of poverty. He works toward the removal of

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poverty or, by that much, he is not related to God.

Living by imperfect economic habits, we continue to saddle our society with poverty and unemployment, with lack of satisfaction in jobs, and with great unnecessary conflict between groups. By our economic habits, we cause non-economic damage—for example, depressions create mass despair and make men and women easy prey to the blandishments of the potential dictator. Finally, our economic habits express too much materialism, in cluttering life with unnecessary things, and too much egoism, in emphasizing acquisition rather than service.

We have discussed the general religious setting for the Quaker economic concern and a possible series of complaints. The next task is to see certain remedies in their general framework. The most important fact to realize is that economic change, like all social change, is not only constantly occurring, but is constantly occurring as the result of deliberate intent, and not only is constantly occurring with deliberate intent but occurring in small ways as well as large. Economic change is not reserved for Washington or Moscow or Berlin; it can happen here and now, to whatever extent a man has power over economic life and uses it for change.

We may begin to bring economic habits closer to heart's desire by the simple expedient of becoming more intelligent in our spending—redirecting rewards from the producers of adulterated or overpriced goods to those who offer the best possible combination of price and quality. We may become not only more intelligent but more ethical in our spending—keeping within closer confines the amount we spend on ourselves, and putting what we thus save into people and institutions who represent both need and possibility for constructive change. By increasing our own economic efficiency or helping those of low income to increase theirs (in night school, for example), we may increase the total of goods and services available in society and reduce the inequality between incomes. Many a simple business organization, without running the danger of bankruptcy or anything approaching it, may curb its profit, and put the difference into higher wages for employees, better quality for consumers, etc.

There are, however, not only these simple jobs that can and must be done as part of a general program of economic change; there are also more complicated remedies made necessary by the complication of the difficulties to which they apply, but still not governmental in character. For example, there are labor unions; there are consumer cooperatives; there are trade associations of business men, which may promote greater productivity and even greater

justice by contributing to the stability of particular industries through improvement of competitive practices and the dissemination of accurate market information.

Regarding economic change of all sorts, people frequently say that it does no good to change "the system" unless you also change people. I think we may go even further than that; you cannot change the system at all unless at least *some* people are changed; a system is not an external entity; it is only the total organized behavior of all of us. But the actual fact is that the system is always changing, because at least some people are always changing in their economic practices (and thus make it possible for other people to change also). We change in various ways. We may change in that hardest way of all, in purpose. If not in purpose, we may change in the length of our vision, abandoning economic processes which are good for the moment but detrimental to our children or our children's children. If not in purpose or in length of vision, we may change in short-term wisdom, realizing that what we have been doing is not even good business sense. Finally, if we change in none of these ways, we may sometimes have to change in our actions because other people coerce us in one way or another.

Concerning methods, one of the most necessary as well as one of the most difficult things to remember is this: It is not enough to mean well; we must make our decisions not only in terms of the purpose we would like to achieve, but in terms of the actual consequences of the methods we employ in the midst of their actual environment. The question of speed enters here; it is at bottom only another question of method. How big a step should we take at a time, how soon after the previous step should we take the next—these are matters of method to be tested by actual consequences. To minimize waste, we must do all we can to predict those actual consequences in advance, and we must revise our methods in the light of experimental results.

In guiding our choice of methods, it is of course helpful to have an inclusive philosophy of what we think economic activity should look like in the predictable future. But it is vital that such a philosophy be not artificially neat—no neater than the unruly facts of life itself will allow. We shall all too often be forced to choose between two artificially neat philosophies presented to us by other people, choosing the lesser of two evils; but we should not contribute to that artificiality ourselves. We should also guard against expecting from a proposed economic change more than is just to expect from it. For an economic change to be worth while, it does not have to promise perfection; present economic habits themselves are far

from perfect. Our obligation is to change whenever a change promises a greater balance of good over evil than is attained under present habits.

An added complication is that many a proposed economic change which seems worthy by economic tests may involve non-economic difficulties which, if not canceling its worth, at least suggest great caution in its application. It is pertinent here of course to allude to the difficulty of retaining and increasing civil liberty in the midst of advancing governmental participation in economic life. To me, the two are not utterly opposed; but the preservation of civil liberty will acquire constant vigilance as economic life becomes more governmental.

All too often in Quaker history, we have been content for our ethics to be exhausted in the twofold task of visiting the widows and the fatherless in their affliction, and keeping ourselves unspotted from the world. When we have turned to involved social problems, we have all too often contented ourselves with simple absolute ethics—scorning, or pretending to scorn, compromise. To me the word "compromise" is not necessarily an ugly word; it means simply that we cannot in a mixed world live fully by every one of our values simultaneously. The real question is whether the terms of a particular compromise are likely to produce the best possible net gain in actual consequences. The specially valuable part of the Quaker tradition of concern over method is not that we are absolutist, but that we are scrupulous—refusing the temptation of expediency.

In summarizing, it seems to me that the Quaker economic concern can be put in these four statements: First, it is at bottom not an economic concern but a religious one. Second, an impressive indictment can be made of current economic practices. Third, economic change is an inclusive term whose embodiment may be close at hand as well as in ambitious programs; and the system is changed as people change. Fourth, the Quaker peculiarity with regard to method should be not a futile perfectionism but a careful scrutiny of the net result of methods employed.

Our sin in the matter of economic justice is not that we are unable to propose perfect remedies; none of us with any modesty can claim much for even his dearest beliefs in so complicated a field. Our sin is rather twofold: too few of us are genuinely concerned about those who bear the heaviest burden of our economic imperfections, and too few of us are genuinely concerned to experiment at all in changing our economic practices, individual or organized.

Without daily active rededication in those two matters, all talk of our concern over economic justice is idle.

Social Education in a Synod

*By G. Shubert Frye**

A FEW years ago Charles Clayton Morrison in his Rauschenbusch lectures on "The Social Gospel and Christian Cultus" called attention to the gulf that exists between the modern preacher who takes the social side of the gospel seriously and his people who try to follow him but with difficulty. They get the impression from his preaching that he has purposes in his ministry and hopes for society which they only partly understand and cannot fully share. If this gulf is a real one—and there have been many evidences that it is—what is the hope of bridging it with a new generation of Christians through our developing program of social education and action?

The basic problem is not to get full agreement on this or that particular social policy or program but to build within the church a consciousness of the need of social policies and programs and further to establish the principle that it is the rightful and natural function of the church to be thus deeply concerned with the social order. Much remains to be done later but without the foundation it will not stand.

The synod of New York has long prided itself on its social conscience and justly so. Repeatedly its minutes have carried strong resolutions on the social, economic, and international order sometimes going far beyond the position of the General Assembly. Recognizing the values of such resolutions as educational leverage the question still remains: Is the rank and file member of the church yet aware that these things are within the proper sphere of the work of preaching the gospel to the whole creation? More particularly we ought to ask are the young people of the churches making any real gains as they think in terms of the gospel and the social order? Will the gulf be eliminated or even partly so with a new generation?

There is no way to answer these questions completely but there may be straws in the wind. For instance last summer twenty-four young people entered a class on Christianity and Social Problems in one of the summer conferences of the synod. They were all high school graduates or college students and without a doubt they represented the finest youth of some twenty churches both city and rural. The group was introduced to its work by an opinion finder entitled "The Church and the World Today," a valuable ques-

* Minister, Presbyterian Church, King Ferry, N. Y., and chairman of Social Education and Action of the presbytery of Cayuga. Reprinted from the Presbyterian Tribune.

tionnaire prepared by our Department of Social Education and Action which deserves to be used more widely. The answers of the young people are interesting.

The first two questions were introductory and the answers indicated a rather complete agreement that the church should be concerned with the right and wrong conduct of groups and of society as well as with individuals. The third question brought a great divergence of answers indicating confusion, ignorance, and prejudgment with regard to the rightful place of the church in relation to some specific social problems, assuming that the official position of the church is an acceptable standard.

In this third question there were listed alphabetically forty areas of social experience which suggested all types of social issues both general and particular such as brotherhood, cause and cure of poverty, chastity, child labor, civil liberties, collective bargaining, etc., ending with world peace. The question was: "Should the church be concerned with these particular issues?" Each was to be checked with yes, possibly, or no. It was carefully pointed out by the leader that the question did not involve any judgment as to how these problems should be met or what should be done about them but only whether or not the church should be "concerned" at all with them.

It is very significant indeed to note that the two major issues which brought a unanimous "yes" were race prejudice and world peace! At least with regard to these foremost problems of the day these young people were willing to say that the church should be concerned. In these two areas social education had been effective. But there was no such agreement on the more particular economic issues. They were willing to grant concern in such broad areas as brotherhood, crime, honesty, justice, and even poverty but here the agreement stopped. On the more acute and specific problems the results were as follows: child labor, 14 yes, 7 possibly, 3 no; collective bargaining, 4 yes, 10 possibly, 10 no; cooperatives, 4 yes, 13 possibly, 7 no; old age pensions, 9 yes, 12 possibly, 3 no.

The first obvious conclusion is that the young people were probably unfamiliar with some of these more debatable issues indicated by the preponderance of answers in the "possibly" column. The second conclusion relates to the economic issue which has had the greatest publicity in the last several years through the press and radio, namely collective bargaining. Ten of these young people or almost half of the group were ready to say that the church should not be concerned and ten others were not sure.

It mattered not to them for they probably were unaware that their

synod had stated in its last meeting: "It is important for the church to continue to assert the right of labor to organize. In an age when the typical employer is not an individual but a corporation or company, workers must also act in a collective or cooperative fashion in order that we may have that approximation to equality in bargaining power which assures freedom of negotiation and contract. Freedom of association, the right of workers as well as employers to organize and bargain collectively, is therefore an essential factor in the democratic process today."

The church has been assuming for years that this and other similar issues are recognized legitimate areas in which it should be concerned and has declared its judgment regarding them while at the same time our finest young church members who will be voting citizens in a few years say they do not know enough about them to express an opinion or that these problems do not belong in the realm of the church.

The schools are partly responsible. Just half of this group of young people said that they had never had any course in civics, sociology, or economics; some of these had had only civics; and one said that the course offered very little information. But the churches themselves should assume most of the responsibility. Apparently we have been willing to educate for peace and racial equality and to talk in general terms about brotherhood and justice but we have not yet been willing or able to help our people to think clearly in terms of the economic and political channels through which brotherhood and justice must be realized in modern society. This does not infer of course that the church should actively support specific legislation or economic and political schemes. It does suggest that our task is to be concerned and to arouse the public conscience so that all will be concerned in every area of life where men are hungry or naked or sick or in prison or are strangers or enemies, and so that we will devise ways to feed and clothe them and to bind up their wounds and to give them hope and love. This is social education and action.

It ought to be said of course that a sample opinion of twenty-four young people is not an adequate index. And yet who would doubt that these twenty-four selected conference young people present a more favorable picture than an average group? The fact is that the middle class Americans in our Protestant churches are economically illiterate and spiritually hungry. The church must fulfil its function as teacher, interpreter, and guide in these as in other areas of life. If it does not other agencies will usurp its prerogatives—indeed they are doing it now. "It is later than we think!"

An Experiment in United Social Action

*By J. Harry Cotton**

"I WISH somebody would do something about it." So, with a sigh of pious futility, the average church member laments bad "conditions."

He would do something himself, but he feels lonely and so helpless. He doubts that there are seventy, much less 7,000, who have not bowed the knee to Baal. Moreover, he would not know how to go about doing anything. He is afraid of his own ignorance. Many well-meaning churchmen have run like children after a piedpiper in the wake of some ill-considered reform, only to discover they were doing unexpected harm. He still wishes somebody "would do something about it."

Take gambling, for instance. A newspaper estimated that the numbers games collected more than $3,000,000 in a single year in our medium-sized city of Columbus. It was five times the sum raised that year for the Community Fund. Other forms of gambling are on the increase; even church members are guilty of participating. But how could it be stopped? Can you stop gambling by law? How wisely to proceed?

There is a vast amount of such latent social power in the churches, if the people of a particular interest could be brought together, informed, and united with others who share their convictions.

To meet this need, thirty ministers and laymen met for breakfast on a morning last September. The social needs of the city were carefully considered. After weeks of study, a questionnaire was devised to be submitted to the members of the churches. The ministers were informed, and so far fifty-eight churches of almost every denomination—Methodist, Presbyterian, Congregational, Baptist, Christian, United Brethren, Lutheran, Episcopal, Nazarene, Universalist, and Jewish, have joined the movement.

Some 15,000 questionnaires were printed and distributed on the first Sunday in December. In the First Congregational Church, more than 600 questionnaires were returned in one morning service. Seldom has any movement among the churches in this city won such instant approval and created such widespread interest. The questionnaire follows:

Christians United in Social Study and Action

The churches of Columbus are interested in discovering men, women, and young people who have conviction about moral and social questions in the city and who would

* Minister of the Broad Street Presbyterian Church, Columbus, Ohio.

be willing to unite with members of their own and other churches in appropriate action.

Below are listed areas in which widespread interest has already been manifest among church people.

Will you list with the numerals 1, 2, 3, the three areas in which you are anxious to see appropriate action taken?

____Medical Care for the Poor
____Anti-Semitism
____Civil Liberties
____A Fair Deal for the Negro
____Evangelism
____Gambling
____Hospital Insurance
____Inter-faith Goodwill
____Liquor Law Revision and Enforcement
____Labor and Management
____Tax Reform
____Municipal Government
____Juvenile Delinquency
____Public Recreation
____The Co-operative Movement
____World Peace

First returns indicate that the people are most interested in doing something about gambling, about adequate medical care for the poor, and meeting the problem of juvenile delinquency.

When the returns are reasonably complete, they will be tabulated. The group with the largest preference will be called together first and leadership provided. Then this large group, drawn from many churches, will be prepared to go to work. They will not speak for the churches, as organizations, but for themselves as a group. But we are convinced that an informed, determined minority of even 200 can arouse a city and become a rallying point for united social action.

That there is a large but latent social power among church members is clear by the eagerness with which they have received this plan. They do want to do something. Alone, we were helpless. United, we can expect interesting results.

Democracy is an attempt to measure the exercise of political power by the ordinary man's sense of right and wrong. But if the ordinary man measures right and wrong by what he thinks will contribute to the strength and welfare of the state, we are arguing in a circle. . . . And if the state deliberately schools its citizens so to think, it is tampering with its own yardstick. Nay, it is silencing its own conscience. What follows from this? To put it plainly, other philosophies of government can be made a substitute for personal religion—hence all the agonies of history. But the democratic philosophy of government presupposes personal religion, and is meaningless without that presupposition.—Rt. Hon. Lord Eustace Percy, Durham University, England.

A Presbyterian Church and War

*Condensed from Fortune**

FOR six days the harsh scriptural phrase "Not Peace but a Sword" had glared under the glass front of the announcement board of the First Presbyterian Church in Fulton, New York. On the seventh day the minister, Edwin Daniels, stretched out his hands on either side of the big open Bible and looked down into the solemn, attentive faces of his congregation. The hour had come. Their young preacher gravely looked upon the 230 devout U. S. citizens who sat in the curved pews. He saw six American war veterans there, and the widow of another. He saw two former soldiers in the German Army, doctors, toolmakers, garage owners, factory managers, fathers, mothers, and young men. He saw elders—retired capitalists, a teacher in the public schools, a former member of the A. E. F. He looked down at the autumn leaves arrayed beneath the pulpit, upward at the ruddy sunbeams striking the memorial windows, and spoke:

"Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter: Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?" John 18: 10-11.

Edwin Daniels is one of 221,000 American ministers of the Christian faith preaching at altars to which nearly 60,000,000 people turn for worship and instruction. In the present emergency, these ministers are more than ever resolved to compete with the press, the radio, and the arts in offering guidance to the people. Christ is the original enemy of war; and to any minister who is so inclined, the Christian religion affords the most specific authority for keeping out of war.

Once again the fields of Europe are fertilized with the divine manure. American churchmen have had twenty years of grace in which to think over the stand they took in 1917. Their reflection has been stimulated by the long post-war disillusionment, during which the thoughts of college boys turn to pacifism without shame, and it was the Kaiser cursers' turn to be reviled (belatedly) with terms like "treason." What will the churchmen do this time?

Pacifist organizations working through the churches claim that there are a million Americans who are pacifists, of whom 192,000 are members of the Church of the Brethren, 116,000 are Mennonites, and 105,000 are Quakers. There is as yet no

* Reprinted with permission from the December 1939 issue.

formal church leadership for or against pacifism except in a few such traditionally noncombatant sects. As in the last war, the divine blessing on this one will be bestowed or withheld by the 221,000 individual ministers in accordance with their individual consciences. Meanwhile controversy rages in the clerical press; and if most clergymen have remained noncommittal, those with opinions seem to be falling into three fairly distinct groups. The first identifies the Allied cause with religious freedom and human dignity, and is ready to fight for that cause sooner or later with arms and men. The second, probably the largest group, condemns the present war as a European affair, but will sound the bugle in a war of defense. The third group, which includes many a young socially conscious seminarian with picket-line experience, is resolved to love every neighbor, even when he comes with a sword. To this group Edwin Daniels belongs. He is an absolute Christian pacifist. His pacifism is of long standing, although he's only thirty-one years old.

Fulton is as American as a used tire. It is a rich city on the Oswego River, twelve miles from Lake Ontario, and supports a population of 13,000 with industries so diversified that the town passed through the depression with comparatively little trouble, except that of caring for farmers who drifted in from the countryside with hungry families. The poor live in the Flats, a dreary district at the north end of town. Their houses are not uninhabitable, only shabby.

Halfway up the hill the $10,000 homes begin. New cars stand by the curb, and lace-curtained windows reveal good furniture, firesides, handsome children at their books. The First Presbyterian Church ministers clearly to the upper middle class.

Ed Daniels' church, like all Presbyterian churches, is a democracy. The elders not only select the minister for the approval of the congregation, but consult with him on religious and social policies throughout his tenure, and join him in presenting his conclusions to the Syracuse Presbytery.

Ed Daniels seizes every opportunity to address groups of any kind. In short, he preaches almost every day—not solemnly, but eagerly and with a quiet force born of his faith. And when the subject is war, as it more and more often is, there is no doubt in the mind of any Fulton Christian as to where the pastor stands. He is not much concerned with politics. He is concerned with religion, and he is against war.

What, in the minds and hearts of the people of Fulton, is the result? This is not easy to assess. If popularity is the test, Mr. Daniels is successful; for people like him, and the elders speak repeatedly of him

with affection and pride. But if you ask the elders whether they agree with their young preacher, their stand is no less clear. They do not.

Among the older men and women of the congregation, there is no marked divergence from the elders' view. The candid ones confess that their patriotic love of safety and justice cannot be reconciled with their professed love of Christ. Others express surprise that their Christianity should have anything to do with their attitude toward war. As for the younger parishioners, they are thoughtful rather than pacifists. The boys will fight if America becomes involved, and the girls will back them. One boy believes that the sin will be upon the government, not upon him as a soldier. Several candidly regret that their Christian faith is not strong enough to align them with the minister but they do not express the resigned acceptance of war of their elders.

So Ed Daniels and his flock do not agree on war. But there are further implications of that disagreement. In the first place, the last thing any Fulton Christian wants to do is to shut Mr. Daniels up. The Presbyterian Church believes that the individual conscience is sacred. Mr. Daniels' elders will continue to resist his hortations but they will defend indefinitely his right to make them. In the second place, the democratic organization of the Presbyterian Church as a whole gives Daniels and any other pacifists within it their chance to influence the Church's official stand on war—notably on Chapter XXIII of the Confession of Faith which reconciles war and the New Testament.

Last spring a group of presbyteries, of which Syracuse was one, supported a resolution to revise this controversial tenet. The proposed revision could not be used against conscientious objectors, at least. It reads, "If occasions arise when the government deems it necessary to wage war, Christians, whether as private citizens or as public officers, are bound, in relation to it, to obey their consciences before God, who alone is the Lord of the conscience, and the Church must recognize and uphold their duty thus to obey conscience whatever its commands may be." The proposal was defeated, but a movement for reconsideration is under way and Ed Daniels is one of its supporters.

So democratic is Fulton's First Presbyterian Church that the question of pacifism or crusade seems almost academic, as it is in the country-at-large. If Fulton is America and its thoughts are the country's, the general intention of the Christian community seems to be this: a prompt and patriotic "yes" to a President who asks for a war that is, or can be made to seem, a war of defense; and for the pale Galilean, working 1,900 years in the hearts of men, lip service.

For Time

An Opening Statement

As he steps into his first issue, the new Editor of SOCIAL PROGRESS may, perhaps, be permitted to become personal, even going beyond the editorial "We." I had been at my new work but a few days when I saw a map of the United States, with lines showing our synods and presbyteries. Such a map offers dramatic evidence of the fact that ours is a church nation-wide in its fellowship and work. In one way or another, we are therefore affecting the life and thought of the United States upon a scale that is geographically inclusive. A sense of social responsibility must match this opportunity.

About the same time that I saw the map, I read with more than usual interest the day's newspapers as reflecting American life: troubled debates over our relations to nations at war; anxiety as to how hungry, jobless families are to be fed; a great industry torn by dispute; the trail of liquor touching life only to blight it; homes broken by untoward circumstances and by lack of character – here I saw large areas of human need that lie at hand in every community and throughout the world.

How is the story which these headlines have to tell and the picture of our Church which that map gives, to be brought into a redeeming relationship? A sentence from the lips of a minister points the way. I heard them early last fall as he called for renewed loyalty on the part of the congregation for, said he, "In Christ we Christians have the answer." There is the entire picture! Ours is a world that is asking for answers to questions, questions that relate to the great social issues of times like these. In a recent poll by the American Institute of Public Opinion, which queried, "What do you think is the most important problem before the American people today?," 71 per cent of the replies put the maintenance of peace and the solution of unemployment ahead. These problems are indeed deeply rooted in the welfare of the individual, of society, and of civilization.

To a world with a questioning mind and a questing spirit, the Christian Church bears the responsibility of bringing the answer which is in Christ. This answer is not a pat solution, a shallow utopia, a blue print for social organization. Rather what the church has in Christ is twofold. First, religious insights that judge our present practices in human relations and that point the way toward something finer. And second, the motivation that stirs us out of a too-easily-bought contentment with our status quo to become prophets of the God whose Kingdom is yet to come on earth.

ke These

Dr. Turck and Dr. Payne

How prominently certain people have been in my thoughts these past days. It is hard not to mention many, but it is easy to single out one: Dr. Charles J. Turck, now president of Macalester College, but formerly editor of SOCIAL PROGRESS. The vigor and clarity of his own Christian leadership helped carry our Church far in honest thinking about social issues and in earnest concern for the things that pertain to God in the affairs of men and of nations. What Dr. Turck achieved as director of the Department of Social Education and Action, no one knows better or admires more than the new director.

But the new General Secretary of the Board of Christian Education is also on my "must" list. In a future issue of SOCIAL PROGRESS, we hope to include an article in which Dr. Payne will speak for himself. But now it is a pleasure to speak on our part a word of confidence and joy in the promise of his leadership throughout the whole range of Christian education. This word comes all the more easily because he unites so richly the executive and prophetic elements in his Christian leadership.

The Horizons of Prayer

There is probably no one who has done more than Walter Rauschenbusch to bring out the far-flung sympathy and the social vision that are inherent in Christian faith and discipleship. But in the perspective of time more than anything else that he wrote, his "Prayers of the Social Awakening" won a place for the social implications of the Gospel. Through these devout and prophetic prayers, Walter Rauschenbusch added something both to praying and to brotherly living; for prayer gives depth to our social responsibilities, and these give breadth to our prayer life.

In the prayer that so richly breathes his own life of communion with God, Jesus reveals that prayer in its *normal* expression ("When ye pray, say") extends itself adventurously out into the life and needs of our fellow men—far and near, known and unknown, liked and disliked. We are to pray for those who, enemy-like, seem to frustrate, anger, threaten, or harm us. Into prayer we are to lift up the economic life of society whence comes the bread and other necessities of daily living. How ungenerous, how provincial, how centered-in-our-own group is so much of our praying, when measured against the Lord's Prayer and against the needs of our fellow men in today's world.

A Significant Church Pronouncement *

WE SHOULD hardly remain within the limits of biblical promise if we expected that within this sinful world the nations of the earth could ever be a perfectly harmonious family of nations, entirely governed by the spirit of love. But we do believe that, even in the hard impersonal world of states, certain basic principles can and should be the standards of order and conduct. Among these principles must be included the equal dignity of all men, respect for human life, acknowledgment of the solidarity for good and evil of all nations and races of the earth, respect for the plighted word, and the recognition that power of any kind, political or economic, must be co-extensive with responsibility. It is true that the proclamation and the acknowledgment of these principles does not as such solve one single concrete political problem. Nevertheless these principles, if Christians are resolved to make them the basis of their political action, may have much effect and meaning in the present chaotic situation where all such standards are being abandoned.

While it is our Christian faith which urges us to adhere to these principles they are of such a character that many who do not profess the Christian faith will respond with cordial assent.

We do not forget that the Church can never be satisfied with urging such directions upon all its members. It has a greater message for the world, the word of redemption and eternal life. But this message will not be taken seriously if the Church does not earnestly impress upon its members the standards of political conduct which are derived from Christianity.

We must recognize that the rule of law cannot become a reality so long as the way is known to be open for resort to violence. It is for the international community to remove this insecurity by providing an effective deterrent against the use of force. For this purpose it is not sufficient for nations to renounce the use of violence on their own part. They have also a duty as good neighbors to take their share of the responsibility for maintaining good order in the international community. The full discharge of this responsibility will require that the collective will of the community shall be used to secure the necessary changes in the interests of justice, to the same extent that it is used to secure the protection of nations against violence. As to the use of force in this connection we are not agreed.

* Prepared by an international conference of lay experts and ecumenical leaders convened in July, 1939, by the Provisional Committee of the World Council of Churches. Condensed.

Tasks in Time of War

1. Preaching and prayer should be truly Christian. Prayer must not degenerate into a means of national propaganda. While we may not forget our sense of solidarity with our own people and our loyalty to our respective nations, preaching must not seek to create hatred of other nations. War should not be presented as a holy crusade, but preaching should call men to repentance for a common sin, and urge the righteousness of God's Kingdom.

2. Brotherly relations between the churches should be maintained. The pressure of censorship, of official propaganda, and of the whole system of psychological mobilization will be so great that it will be exceedingly difficult for the churches to keep in touch with each other across the frontiers. We cannot now propose definite plans, but techniques can be developed through church leaders in neutral countries for the maintenance of some contacts between churches in warring lands.

3. The churches should work, in such ways as are open to them, for a just peace. They should seek to counteract the spirit of vengeance and the lust for power. Mass hatred is difficult to check, but the churches must make the effort. Groups of churchmen may meet to work out suggestions for a just and lasting peace.

4. The churches should guard against becoming agencies for the propaganda of hatred, especially since the use of such propaganda by official church bodies or by ministers of religion tends to give it authority and the sanction of religion.

5. The churches should minister to prisoners of war, discourage reprisals against them, face the refugee problem and aid people dislocated by war.

6. The churches should give such spiritual help and comfort to the victims of war's tragedies as they alone can give.

7. Christians should show in their own lives a willingness to share the blame for the sin of war, and that each should reveal in the carrying of his cross a gratitude for God's redeeming love.

For the Christian to accept a counsel of despair when difficulties increase and chaos threatens is to deny faith. We believe that God presides over the destinies of nations as well as of individuals. When men in the grip of fear tend to rely upon their own unaided strength and wisdom, the churches must proclaim boldly that fact as a judgment, as a warning, and also as the basis of their faith and hope. The event is with God and he that doeth the will of God shall stand in the power of his might.

Brotherhood Prayers

In the name of Our Elder Brother, let us daily pray for—

January 1.

The bedridden. Grant that Thy healing touch upon their hearts may sustain them in patience and hope.

January 2.

Victims of automobile accidents. Heal them, O Divine Physician, and establish thou our ways so that we bring injury to none.

January 3.

All who have lost the kindly light of reason. Surround them with those who are of understanding minds and generous hearts.

January 4.

Nurses. Renew ever with thy divine compassion all who daily minister to those in pain.

January 5.

Retarded children. Discover to them, thou Source of Life, avenues of release for the touch of the divine that is in them.

January 6.

Child victims of broken homes. Guard we pray thee, these children deprived of normal, loving association with father and mother.

January 7.

Children of the nation which we most dislike. Transform our dislikes into appreciation as we beseech thee for the children of nations which we despise.

January 8.

News Boys. Forgive us that we inflict upon them unwholesome surroundings and keep from them their rightful heritage of youthful joy and growth.

January 9.

Unemployed youth. Give them of thy strength, O God, as they face temptations, because of their enforced idleness from which we are spared.

January 10.

Recent college graduates. Be to them an ever present guide that they may use learning always to create and not to destroy.

January 11.

Seasonal workers. Help us to secure them in home and livelihood.

January 12.

Employers. "May they wield their powers justly and with love, as older brothers and leaders in the great fellowship of labor." (Rauschenbusch)

January 13.

Parties in a strike or a lock-out. In reason and justice and love may they find their unity.

January 14.

Prison wardens. Endue them with thine own spirit, thou God of Mercy, so that they will bring redemption and not vengeance to the inmates of our prisons.

January 15.

Chiefs of police. May these follow their calling as in thy sight, O God, strong against those seeking corrupt favors.

January 16.

Probation officers. May wisdom and patience be theirs, as they seek to restore men into the life of society.

January 17.

Homeless men. Have mercy upon us, O God, so that the moral degradation of some of these does not harden our hearts to the needs of all of them.

January 18.

Dwellers in sub-standard houses. May we secure for all families the simple comforts of home which we ourselves enjoy.

January 19.

Unmarried mothers. Be gracious to such in their trouble, our Heavenly Father, and may no self-righteousness of ours add to their heartache.

January 20.

Prisoners of war. Though we cannot visit the lonely and imprisoned, as our Elder Brother taught us to do, yet we do pray for them.

January 21.

Wounded soldiers. Heal thou, O God, their wounds of body, mind, and heart.

January 22.

Conscientious objectors. Be near to these, Ever-Present God, who choose Christ rather than Caesar.

January 23.

Troubled Christians in all countries at war. Illumine in their perplexity and sustain in their difficulties all who would follow the Prince of Peace.

January 24.

All who profit from war. May we hear thy call, O God, to seek and pursue peace so that the blood of others may no longer bring us gain.

January 25.

Students in theological seminaries. May they seek wisdom for their guidance, love for their inspiration and Christ's gospel for their ministry.

January 26.

All ministers of churches. May we follow them as we see them following Christ.

January 27.

Chairmen of social education and action. O thou Righteous One, lead us to respond to them as they bravely voice the mind of Christ against every evil.

January 28.

Teachers of history. May they see thy hand working out thy purpose in and through history.

January 29.

Sunday school children. Help them, our Heavenly Father, to learn to know and to love and to follow Christ.

January 30.

Leaders of Boy and Girl Scout Troops. May we support and inspire these who invest their time and energies in the upbuilding of worthy manhood and womanhood.

January 31.

The Jews of Warsaw. We pray not so much *for* them as *with* them unto thee the God and Father of us all.

It is hoped that we will go beyond merely reading these prayers. Let us bring before God the needs specially mentioned for each day. In this way we will become part of a fellowship of intercessory praying. These prayers for January were prepared by Rev. David Braun of Swarthmore, Pa.

News and Views

Preservation of democracy and the labor movement here depend upon keeping America out of war, said Dr. James Myers, industrial secretary of the Federal Council of Churches, recently. "It will require eternal vigilance, determination, and high intelligence on the part of labor leaders and rank and file trade unionists to withstand war hysteria and to realize that our participation in any war 'to save democracy' would result in less democracy in the world . . . and probably in some form of dictatorship in America as well," he warned. "By staying out of war we shall preserve in a ruined world the freedom of labor and the ideals of democracy and be in a position to help rebuild civilization once more."

A conference on educating for improved human relations, sponsored jointly by Drake University and the National Conference of Christians and Jews, was held recently in Des Moines, Iowa. College and high school teachers, and religious leaders were invited. The conference was called primarily to try to discover the materials and the techniques for education in human relations. Some of the ideas were far-reaching in their implications. It was agreed, for example, that the economic bases of prejudice and discrimination are very deep, and that much of the organized prejudice that exists today is to be accounted for on the ground of frustrated personalities. It was recognized that cultural pluralism will exist for a long time to come in American life, and therefore respect for differences must be a part of the American way.

A remarkable demonstration of healthy race relations has followed the partial destruction by fire of the Karamu theater, workshop of the Gilpin Players, Cleveland's (Ohio) famous Negro theatrical organization. Trustees of the Play House, another civic theatre project, offered the use of its Brooks theatre for Gilpin productions for the season. The Gilpin Players were organized in 1920 by Mrs. Rowena Woodruff Jelliffe. Scholarships provided through their efforts have trained numerous Negro actors and playwrights.

A new form of amendment which simply recognizes the right of the Christian conscience in matters of war, is being proposed by New York Presbytery for consideration of other presbyteries and the General Assembly for revision of Chapter XXIII of the Presbyterian Form of Government.

Negro school teachers in Knoxville, Tenn., will now draw salaries equal to those of white teachers where they show equal preparation, according to action of the city school board last month. It is believed that Knoxville is the first city in the south to take such action.

Police and citizens' groups in Philadelphia, Pa., cooperated in 1939 to mark several definite steps forward in crime prevention. The city's "crime prevention zone" was enlarged to cover 13 police districts. In these districts either the Crime Prevention Association or an affiliated organization has active units which have aided in setting up neighborhood councils of citizens to prevent crime.

Lotteries in Pennsylvania, whether for raising funds for charity or any other purpose, are outlawed and an extensive drive to wipe out every lottery in the state is being launched by state police.

War measures against alcohol are known to have been taken in some European countries since the outbreak of the

war. In Finland, as soon as the general mobilization was decreed, the sale of alcohol was forbidden in the shops and by order of the governors of the provinces, the same step was taken in many places for the sale of liquor in restaurants. In Great Britain it appears that under cover of the black-out the consumption of alcoholic beverages has increased. Temperance societies and the churches are demanding the early closing of public houses and a movement has been launched by some societies in favor of total abstinence during the war.

A ten-point program was adopted by the League for Protestant Action at its organizing meeting in Philadelphia recently. Among the points suggested for action were support of civil service examinations and ratings, rather than the political spoils system; support of free public education in the schools' present financial crisis and support of all democratic principles and processes during the present threat of totalitarian tendencies.

Fundamental world changes of today that deeply affect Christian education are to be considered by the general sessions of the 1940 annual meeting of the International Council of Religious Education at Chicago in February. A thousand leaders in Christian education representing 16 educational professions will attend the sessions.

Approval of a little-known provision in the new radio code adopted by the National Association of Broadcasters was voiced in a recent broadcast by Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches. This official broadcasting rule reads: "Radio, which reaches men of all creeds and races simultaneously, may not be used to convey attacks upon another's race or religion. Rather it should be the purpose of the religious broadcast to promote the spiritual harmony and understanding of mankind and to administer broadly to the varied religious needs of the community."

Dr. Cavert in his address commented on the provision, in part, as follows: "When one reflects on the religious diversity which characterizes America, he readily sees that if spokesmen of religion were to use the air for attacks on one another, or for any sectarian animosity, the result would be such a bedlam that radio would be justified in excluding religion from its programs."

Detection of alcoholic intoxication is part of the education of police officers. A sound slide film which shows the new tests is used. "The subject," the film voice explains, "must fill a balloon with breath, which is then tested with potassium permanganate." If the solution turns from purple to yellow the presence of alcohol is indicated and no explanation however plausible excuses the defendant arrested for drunkenness.

Home missions and the refugee; home missions in relation to homesteaders, share-croppers, and government projects; and home missions and world mindedness, are three of the subjects that will be considered by the Jan. 12-16 annual meeting at Indianapolis, of the Home Missions Council and the Council of Women for Home Missions.

A new "contract clergy plan" of the national government with reference to Civilian Conservation Corps camps has received the approval of the Federal Council of Churches' general committee on Army and Navy chaplains. The arrangement supplements the work of the full-time CCC chaplains by a part-time service of ministers living in communities near the camps. The part-time chaplains will go to the camps one day each week to conduct religious services.

Facts and Figures

More spent for liquor than for relief or schools is the report of the National Reform Association. The city of Philadelphia in 1938 spent $82,021,932 for intoxicating liquors, an average for every man, woman and child of $42. For public relief, however (Federal WPA, state department of assistance, and city department of public welfare), only $54,648,848 were spent; for public schools, $28,233,184. Since 1934 the sale of hard liquors in the city has nearly doubled, increasing from $20,000,000 to $35,000,000. Throughout the commonwealth in 1938 the people of Pennsylvania spent $151,980,236 for public schools, a per capita of $15.78; for public relief, $299,181,067, a per capita of $31.06; but for intoxicating liquors, $300,525,384, a per capita of $31.20.

Traffic accidents during blackouts in England have taken a heavier toll of civilians than warfare has. It is reported that 3,000 have been killed by accidents on blacked-out thoroughfares, while it is revealed that war fatalities total 2,141.

Before we draw conclusions from these statistics, however, we might remember that in the U.S.A. during the same three months, there were about 7,300 deaths on highways, not one of which was blacked-out.

One-third of the unemployed workers in the nation are young people 15 to 24 years of age, according to the American Youth Commission. The rate of unemployment is higher among youth between 20 and 24 than in any older age group and highest of all for young people between 15 and 20 who are out of school and seeking work.

2,066,475 more gallons of tax-paid whisky, rum, gin, brandy, and other distilled spirits were withdrawn during July, August, and September 1939, than in the corresponding period of 1938, according to Internal Revenue reports. A 2,109,144-barrel shrinkage in beer withdrawals in 1938 is matched in the first quarter of the current year by a 599,823 barrel increase in beer sales, the survey analysis declares.

Keeping our country out of war and solving the unemployment problem are the two uppermost problems in America today according to a recent pole on the question "What do you think is the most important problem before the American people today?" conducted by the American Institute of Public Opinion. The replies by percentages were as follows:

1. Keeping out of war..... 47%
2. Solving unemployment..... 24%
3. Recovery for business..... 6%
4. Adjustment of labor problems... 3%
5. Threats to democratic institutions 3%
6. Adequate relief..... 3%
7. Balancing the budget..... 2%
8. Farm aid..... 1%
9. Old-age pensions..... 1%
10. Spiritual needs..... 1%

All others..... 9%

Similar surveys conducted in other years on the "Most Important Problem" show the trend of public opinion to be:

1935	*1937*
1. Unemployment	1. Unemployment
2. Economy in Government	2. Keeping out of war
3. Keeping out of war	3. Social security

May '39	*Dec. '39*
1. Keeping out of war	1. Keeping out of war
2. Unemployment	2. Unemployment
3. Business recovery	3. Business recovery

Book Reviews

John Wesley, by Francis J. McConnell. Abingdon Press, New York, 1939. $3.

Bishop McConnell has given such a fair and human interpretation of the founder of Methodism that the reader lays down this book with the conviction that he has met the real John Wesley. While the author is widely known for his emphasis on the social aspects of the gospel, this is not a one-sided biography. The whole story of John Wesley is in this book—the Holy Club at Oxford, the sojourn in Georgia, the Aldersgate experience, the preaching to the masses in the great out-of-doors, the use he made of his "peculiar talent" as an organizer, his defense of his faith against predestination and mysticism, his search after perfection, and his perseverance through sixty years as a preacher exhorting men to do the will of God.

Bishop McConnell rejects the idea that the significant factors with Wesley were "experiences," such as the one re-emphasized by the Aldersgate celebration in 1938, where "the emphasis was twisted askew." He makes this significant remark: "We read of the futility of service and of the importance of getting into communion with God after the pattern of Wesley. We would not minimize the emotional stirring of the life of Wesley—Aldersgate or any other—but what was the fruit of those uplifts? What but the longest and richest sweep of *service* Methodism has ever seen?"

It is not possible to ignore the social results of Methodism in England. To Wesley himself, salvation was social, but to make salvation social meant to create "a minority group of deeply intense cohesiveness which had large social possibilities and results." This was the procedure he followed, and the result was a nation that escaped the terrors of the French Revolution and yet pressed steadily toward moral and social reform.

Widespread social wrongs are too often taken for granted even by men of great spiritual discernment. John Wesley did not make it his chief business to attack the evils of eighteenth century England. He dealt chiefly with personal and individual messages and practices. But his great work began after his concern was directed away from himself to the needs of other men and he deliberately chose to work for and with the depressed classes. He acted always on the principle that a human being is an end in himself, never to be used as a means for another's aggrandizement.

Dr. McConnell does not seek to transform John Wesley from an evangelist into a reformer, but he points out that his profound interest in human values helped to change the atmosphere of English life and to prepare the way for the social reforms of the nineteenth century.—C. J. T.

The Christian Challenge to Christians, by Kenneth Ingram. George Allen and Unwin, Ltd., London, 1938. $1.

This little-known book is profoundly disturbing. The author rejects the idea that Christianity is the middle way by which the virtues of democracy and capitalism can be preserved. "Once the issue has arisen whether the democratic principle is, or is not, to be applied to the economic organization, whether production is to be for use or is to remain production for profit, there is no middle way. The alternative is absolute. There is no third course."

One may be permitted to question whether the issue is as simple and clear-cut as the author insists or whether any socialist state could achieve its economic goals without great losses in personal

liberty and true democracy that would overbalance the gains. But one is forced to agree with the contention that in the great debate that will be carried on concerning this central question in the years ahead, churchmen are rendering themselves impotent because "their terms of reference are to a world divorced from the world to which the facts of experience belong."

Mr. Ingram declares that in England no one who has any contact with young people can be blind to the absolute breach between the modern generation and official Christianity. Their attitude is rarely one of acute hostility; they are merely indifferent. The cause of this indifference is the preoccupation of the church with its traditions and dogmas of the other world and its failure to equip itself to bring religious influence to bear on the forces that make and remake our civilization. The diagnosis is as true of America as it is of England.

The book contains as its central message a noteworthy interpretation of the Great Commandment. Our neighbor is everyman. "The love-relationship cannot be restricted by class, racial, economic, political or even family restrictions." If humanity is to continue, Christians must work for the establishment of the universal community of free persons. This is Christ's challenge to the Christians of all ages. His supreme revelation is the fact that human life is personal, not organic or social. Progress begins when man becomes aware of this truth about himself. These dark days must not conquer this eternal hope. Christians must accept the challenge of universal love.—C. J. T.

Living the Christian Faith, by E. E. Aubrey. Macmillan Company, New York, 1939. $1.50.

These are days in which the "news analyst" commands unusual attention. The writer of this little volume, professor of Christian theology in the University of Chicago and author of *Present Theological Tendencies,* already has a reputation for being a competent analyst of theological and religious headlines. The purpose of this book, which lies under the surface of the title, is to show that "the revival of theology in our time is fraught with a new relevance and urgency. It is known now that no bland, arm-chair perorations will meet our need." But if a dry-as-dust theology is out-moded, so too, is a sky-blue idealism or humanism. The theological and religious task of the present, therefore, is to show more convincingly than ever before just what the relation between religion and life really is. It is the author's personal conviction that "out of the stuff of human life theology is born—born in response to crucial questions." The fourth chapter, "Dilemmas of Faith Today," will be of special interest and concern to all those who find themselves confused and perplexed in the modern theological babble as to the relevancy of the gospel for our own day.—H. T. K., Jr.

A Compend of the Institutes of the Christian Religion, by John Calvin, edited by Hugh T. Kerr, Jr. The Westminster Press, Philadelphia, 1939. $2.50.

Not many books run into new editions after 400 years. *Calvin's Institutes* hold this rare distinction in spite of the fact that theological science has led to many changes and Bible study has resulted in the revelation of a historical background of the Bible different from that which prevailed in Calvin's day.

Many books springing from the days of the Reformation are stored away in ancient archives and are known only to scholars. This compendium of *Calvin's Institutes* is not only found on the book sellers' tables, but is there in a form in response to a popular call for this ancient but ever new volume.

The book is one of those volumes you love to look at, indeed feel like occasionally giving a friendly and affectionate handling.

This is so because of the fine piece of the bookman's art that it is and because the author understood so well how to remove the underbrush that in spots makes going difficult today in the original unabridged edition.

We have here more than a historical monument and record of the beliefs of our fathers. By deleting the sections reminiscent of and peculiar to Calvin's days the compendium probably represents the clearest statement we have of the tenets of the Reformed Faith as it is held today. As an illustration of exact logical thinking and clarity of expression *Calvin's Institutes* are a classic. This is remarkable because the compendium does not attempt to revise language so as to bring it down to date, but merely omits some of the sections of more ancient vintage and subtle thinking.

Many to whom the original *Institutes* were closed books because so voluminous, heartily welcome this one-volume abridgement of approximately 300 pages. The Christian church owes the Board of Christian Education of the Presbyterian Church a debt of gratitude for making possible this popularized edition of *Calvin's Institutes.*—C. A. H.

The Answer, by Ludwig Lewisohn. Liveright, 1939. $2.

Dr. Stephen S. Wise wrote an article some years ago which he began by declaring that if he had his life to live over again he would want once again to be born a Jew. The author of the volume under review writes in the same vein of profound appreciation for what Judaism has been and is. The spiritual satisfactions and sense of high values that come to earnest Christians because of their own faith moves this Jewish layman, who is also among America's poets and authors, as he contemplates the racial, cultural, and religious heritage and destiny of Judaism.

A Jew goes against the grain of his own inner being if he tries to ignore his Jewishness, and what is more, he robs the world of the rich contribution that Judaism has to give. This is the thought that lies at the core of the author's own inner being, and it is the burden of his writing. It leads him, of course, into no half- but rather full-hearted Zionism. These pages are rich with his enthusiasms and dreams for the present and future of this cause. All this does not mean, however, that though one be a "Hebrew of the Hebrews" one is not at the same time a loyal citizen of the land of one's nationality. Mr. Lewisohn holds for cultural pluralism.

The tone of the book is generally polemic for the author seeks not so much to change the attitude of Gentiles toward Judaism but rather to quicken the adulterated consciousness of the Jew toward his own race and spiritual genius. The contemporary and at the same time ageless crisis of Judaism, the author is convinced, lies not in external conditions but rather within the soul of Jews themselves who in such numbers are tearing down the walls that have preserved their uniqueness. The Gentile reader who wishes to become informed upon a distinct and important phase of Judaism will find this volume rewarding reading.—C. P. H.

Crime and Society, by Nathaniel F. Cantor. Henry Holt & Co., 1939. $3.

How much do you know concerning the process of law enforcement from the first contact of the police with an offender on through to his parole after having served time? Whatever your answer may be, there is merit in this book which holds for its readers both illuminating information and constructive points of view. In manner and language that is suited to the novice in legal matters, the author deals with the principles that lie back of criminal legal practice, the process of criminal law and suggestions about what may be done toward improvement. A reading of this book offers a good introductory course in criminal law.

But there is more than information here. There are certain convictions which are most stimulatingly presented. Mr. Cantor never loses sight of the human factor in the process and the dominant role that character plays. If laws are to be administered humanely, both in the interest of the individual concerned and of the protection of society, a more or less margin of discretionary powers must rest upon certain individuals (as the prosecuting attorney, for example). The implications of this to the need for character are both implied and developed in these pages.

But the author is even more concerned with the human equation as it relates to the offender. His approach to the problem is that crime is not a matter solely or chiefly involving individual guilt. The environment in which the man grew up carries a very large share indeed in his wrong-doing. In fairness to the individual and, taking a long view, in defense of its highest well-being, society may well start mixing cure in with revenge in its treatment of criminals. The author is helpful at this point for he does not leave this merely in the realm of theory or arguments. He points concretely to where both legal theory and legal practice may become more humanized.—C. P. H.

Education for Democracy, the Proceedings of the Congress on Education for Democracy. Bureau of Publications, Teachers College, Columbia University, 1939. $2.50.

This book is the report of a gathering, the significance of which it is difficult to estimate. In his letter of greeting to the congress held in New York in August 1939, President Roosevelt said, "Everyone knows that democracy cannot long stand unless its foundation is kept constantly reinforced through the processes of education. . . . That the schools make worthy citizens is the most important responsibility placed upon them." The congress, the outgrowth of this conviction, had as its major themes: Democracy and Its Challenge; Democracy in Other Lands; Democracy at Work; and Democracy Moves Forward. Each theme was considered from the point of view of the possible outgrowth of education in the development and maintenance of democracy as a practical way of living. Both lay and professional delegates composed the sixteen seminars in which the issues presented in general session were freely discussed.

The recurring emphasis on the importance of spiritual values in democracy and in education is notable in the addresses and recommendations here presented and the diversity of point of view and leadership is indicative of the important place accorded this theme among men and women in many situations and vocations. This book must not be thought of simply as the report of a conference but as a source book in which is presented a wide variety of opinion, comment, experience, and suggestion. Equally valuable and suggestive to leaders and educators in the church as well as the school are the discussion outlines, conclusions and recommendations of the seminar groups.—E. G. R.

Books Received

America Reborn, Ralph L. Woods. Longmans, Green & Co. $3.

Doctor Hudson's Secret Journal, Lloyd C. Douglas. Houghton Mifflin. $2.50.

Factories in the Field, Carey McWilliams. Little, Brown & Co. $2.50.

Fair Play, Munro Leaf. Frederick A. Stokes Co. $1.50.

Sister of the Angels, Elizabeth Goudge. Coward McCann. $1.50.

Their Future Is Now, Ernest M. Ligon. Macmillan. $3.

This Nation Under God, Arthur E. Holt. Willett, Clark & Co. $2.

Let your nearest Presbyterian Book Store serve your needs for Christian education materials, books, and other publications. Philadelphia: Witherspoon Building; New York: 156 Fifth Avenue; Pittsburgh: Granite Building; Chicago: 8 So. Dearborn Street; Los Angeles: 311 So. Spring Street.

Reference Materials

√ Check Your Program—for Social Education and Action

Why Europe Went to War, by Vera Micheles Dean

America Charts Her Course, by David H. Popper

These two World Affairs Pamphlets are timely additions to this popular series. The first one is written by the director of the research department of the Foreign Policy Association. Mrs. Dean knows intimately both the historical and emotional background of the present conflict in Europe. *America Charts Her Course,* analyzes carefully the political, economic and emotional factors involved in the problem of America's relation to international affairs, and indicates the alternatives in foreign policy which confront the United States. Both pamphlets are suitable for individual reading or for group discussion. *Foreign Policy Association, 8 West 40th Street, New York. 25 cents each.*

The Peace That Failed, by Varian Fry. The sub-title of this recent headline book, "How Europe sowed the seeds of war," indicates its purpose and content. This story of the "tragedy of errors," the Versailles Treaty and its sequel in post-war Europe concludes with the question, "What about the future?" Three possible answers are suggested: A United States of Europe, return to the League of Nations, or "more of the same." A Leader's Packet with discussion outline and other useful material, is available for the use of study groups. *Foreign Policy Association, 8 West 40th Street, New York. Book, 25 cents. Leader's Packet, 25 cents.*

Propaganda—Good and Bad—For Democracy, by Clyde R. Miller and Louis Minsky. A reprint of excellent material on propaganda appearing in the November issue of *Survey Graphic* magazine. *Survey Graphic Associates, 112 East 19th Street, New York. 10 cents.*

Child Labor—1940. Child Labor Day will again be observed on January 27-29. For thirty-four years this day has been an occasion for rallying public sentiment against the exploitation of children. *Child Labor Facts,* programs for church, school and civic organization observances and other materials can be secured from the *National Child Labor Committee, 419 Fourth Ave., New York City. 25 cents.*

Christian Education Materials

Christus Victor, a worship program for Young People's Day, January 28. Adapted from programs used in the recent World Christian Youth Conference at Amsterdam, the service is planned to help Presbyterian young people and adults to join the young people of the world in recognizing Christ as triumphant. *Free, in quantities needed, at all Presbyterian Book Stores.*

Presbyterian Young People, January issue, outlines plans for the preparation of a successful Young People's Day. Copies have been mailed to pastors and leaders of young people. *For sample copy write to 1125 Witherspoon Building, Philadelphia, Pa.*

Radio, Music, Drama

The Cavalcade of America, bringing to life the history of a great country in a series of dynamic and authentic dramatizations, begins Jan. 2 over a nation-wide NBC hookup of nearly 100 stations. A poll of American clubwomen in 1939 cited this program as an "outstanding radio offering of the year," the only sponsored program to be so honored in the adult education group.

Thirty-five different clergymen officiated over the facilities of the National Broadcasting Company in cooperation with the Federal Council of Churches during the year, October 1938 to September 1939. Of these clergymen, 23 were assigned to special weekly series of two months or more. In 1940, religious programs over NBC networks include weekday broadcasts at 12:30 p.m., EST, Mondays through Saturdays and also on Saturday at 6:30 p.m. Dr. Walter Van Kirk presents Religion in the News. On Sundays NBC presents Dr. Sockman in The Radio Pulpit at 10:00 a.m., and Dr. Harry Emerson Fosdick in National Vespers at 4:00 p.m. Chief among CBS religious programs are the Church of the Air broadcasts at 10:00 a.m. and 1:00 p.m., EST Sundays.

There must be a reason why Prof. John T. Frederick's "Of Men and Books" program broadcast every Tuesday afternoon at 4:40 over CBS stations evokes the enthusiastic response of 1,000 letters a month. Many of the books reviewed on "Of Men and Books" never find their way into best-seller lists. Prof. Frederick says he reviews many books because "I want my listeners to become acquainted with authors of really important books."

The Religious Drama Council of the Greater New York Federation of Churches each year sponsors a playwriting contest. The contest opened this year on December 15, 1939 and closes April 15. Highest of five prizes offered is $200. The aim of the Council in sponsoring these contests is to make available to the churches as many good dramas as possible. Suggested themes for topics are, The Spirit of Christ in the World Today, Peace, Christian Unity, Christianity and Democracy; the plays may be biblical, historical, or modern which give expressions to Christian convictions and faith in the face of modern problems. The Council's address is 71 West 23rd Street, New York City.

The Christian Youth Council of Ohio, a division of the Ohio Council of Religious Education, each year sponsors a series of drama festivals set up on a competitive basis. Winning groups from each county festival held prior to February 17 and judged by a professional dramatic person, will participate in one of the four district festivals held in strategic centers the weekends of March 9 and 16, and the culminating event is the Religious Drama Conference held at Columbus, Ohio, April 13 and 14. A long list of plays for participating local and county groups is provided covering the subjects of peace, Christian ideals, race relations, the family, the church, biblical, Christmas and Easter, missionary, rural, industrial problems, etc.

"Faith Triumphant" is the title of a gripping film-portrayal of Paul's arrest and imprisonment. The characters speak in the words of the Scripture, Acts 21: 27-26: 32. The film is available from the Harmon Foundation (140 Nassau Street) or the Y.M.C.A. Motion Picture Bureau, 347 Madison Avenue, New York, at a rental price of $7.

Current Films

These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are based on reports of the West Coast Preview Committee and other previewing groups.

We Are Not Alone (Warner Brothers) (Paul Muni, Jane Bryan, Flora Robson, Raymond Severn.) In the midst of a flock of films glorifying the heroics and destruction of war, courageous Warner Brothers have come through again with a human, moving story of how war and its accompanying hysteria wrenches peace-loving people from their normal lives and sends millions to useless death. The performance of Paul Muni is excellent. He delivers some moving speeches denouncing war and the pitiless intrigues of rulers who drag peace-loving people into destruction and suffering. **Young people and adults.**

Secret of Dr. Kildare (MGM) (Lew Ayres, Lionel Barrymore, Nat Pendleton, Emma Dunn.) A third in this enjoyable series with a smart blending of drama and comedy. Lew Ayres as usual makes Kildare a likeable, serious fellow, but it is Lionel Barrymore who puts spice and sprightliness into the affairs of the two physicians with his grand characterization as Dr. Gillespie. **Young people and adults.**

Four Wives (Warner Brothers) (The Lane sisters, Gail Page, Claude Rains, May Robeson) A sequel to the picture FOUR DAUGHTERS, the story starts a few months after the finale of the former. Two of the girls are now young matrons with homes of their own; one is grieving for the young husband whose suicide came as a climax to his sense of defeatism; and the youngest is on the threshold of romance. Music and babies are the substance of the story. There are delightful bits of comedy, pathos, and feeling, lovely camera studies, and exquisite music. Wholesome and fine, but strictly adult filmfare. **Adults.**

Another Thin Man (MGM) (William Powell, Myrna Loy.) This picture recommended only for adult audiences, reunites William Powell and Myrna Loy as Mr. and Mrs. Nick Carter, detectives par excellence, and with them again is "Asta," the wire-haired terrier, and the new member of the family, Nick Carter, Jr., aged one year. It is all presented with lively sparkle atop a full measure of villainy, murders and skullduggery of one kind and another. Through it all Nick and Nora, the dog and the baby, steer an amazing course, never ruffled, always devoted and amusing to themselves and the world at large. **Adults.**

Destry Rides Again (Universal) (Marlene Dietrich, James Stewart, Mischa Auer, Una Merkel, Brian Donlevy.) With a tongue-in-the-cheek mischief, the picture goes its vigorous way, capturing at the same time a curious remoteness that makes it all a kind of fairy tale. "Destry" comes to the lawless, wide-open town with no guns on his hip, although it is soon discovered that he is a better shot than the town has ever seen. With a fine philosophy he disarms the villains and only in the end, in righteous fury, does he resort to shooting. A Western for those who like them. **Young people and adults.**

A Forecast of forthcoming films. A number of important films are about to be released on which preview materials are not yet available. **Gone with the Wind,** long-awaited picture had its world premiere in December, at Atlanta, Ga. **Balalaika** starring Nelson Eddy; **Northwest Passage,** with Spencer Tracy and Robert Young; another Judge Hardy picture, **Judge Hardy and Son.** RKO soon will present **Abe Lincoln in Illinois,** starring Raymond Massey; **The Hunchback of Notre Dame,** with Charles Laughton. **Grapes of Wrath** from the Steinbeck novel, along with **The Bluebird,** a Shirley Temple picture, and **Swanee River** with Don Ameche as Foster, soon are to be released by 20th Century-Fox. **Rebecca** and **Of Mice and Men** are on Universal's list.

Comment on War Pictures. The National Council for Prevention of War, Washington, D. C., in its "Bulletin on Current Films" dated Oct. 26, 1939, calls attention to a number of recent films with tendencies obviously calculated to engender war fever. The films named are: Nurse Edith Cavell, Thunder Afloat, U-Boat 29, Beau Geste, British Intelligence, Fighting 69th, The Sun Never Sets, Confessions of a Nazi Spy, Wings Over Europe, Torpedoed. As an example of what local communities can do about such a situation the Bulletin cites the recent action of the Federated Council of Christian Social Relations of the Churches of Tampa, Florida, in pledging themselves to boycott films calculated to incite war fever and passions. In answer to the petition, Dr. Frederick J. Libby of the National Council for the Prevention of War says: "We are not enthusiasts for any sort of organized boycott promoted by propaganda. We do believe on the other hand that decent people are bound to shun indecent films if they know about them, and that peace-minded Americans will shun war propaganda films if they know them to be such. It is the boxoffice receipts that determine in the long run what pictures will be shown. For ourselves we have dispatched an 'earnest protest' to Will Hays."

S. E. A. Bulletin

Dear Fellow Workers: One of my earliest requests upon becoming director of the Department of Social Education and Action was for the list of the chairmen of similar committees in synods and presbyteries. I was delighted to discover how many of you I already knew, and how many others I knew of, through hearing about you in connection with Social Education and Action and other services in the church. For my part, this feeling of knowing many of you in these ways is a big step forward into the work that lies ahead of us.

I have already shared with a few of you what amounts to a basic conviction of mine. Social Education and Action is really potent for the Kingdom of God when it becomes what we do as individuals and churches in the thousand and one communities of this nation. There is, to be sure, a place, and an important place, for all of us speaking and acting as a whole church on a broad, national scale; but there is perhaps a greater place for bringing all that Social Education and Action stands for into where cross the crowded ways of life. Social Education and Action will grow in significance as it is decentralized in its expression; as it takes root in what local churches and individual Christians affirm through word and acts.

It naturally follows that our responsibility as chairmen concerns not only what our particular judicatory does, but also what we do to help those in its immediate constituency. A letter from the chairman of our newest synod committee on Social Education and Action gives as one major purpose in his mind the annual coming together of the presbytery chairmen, so that there may be worked out, in conference, definite plans for action through the presbyteries into the local churches. Each synod will know the best method for itself, but this purpose is indispensable for reaching our objectives; and, in turn, each presbytery committee should actively confer with the local churches within its area.

It needs to be emphasized, too, that our main task as workers in Social Education and Action is educational, giving this term its fullest meaning. Ours is the concern to bring thinking to bear upon the responsibility of Christians toward the social issues of today. The preparation and dissemination of relevant materials; the use of occasions as the regular gatherings of synods, presbyteries and congregations; the initiating and planning of new and special occasions for Social Education and Action—these rest upon us quite definitely.

In reference to specific issues, I mention briefly the following:

Child Labor Day comes January 27-29. (See "Reference Materials")

Congress meets in January. Many issues that call for our intelligent and active concern are likely to come up. Among these are:

1. Advertising of beverage alcohol.
2. Foreign policy. Three major issues: (a) National Defense; (b) Renewal of Trade Treaties; (c) Relations, particularly commercial, with Japan.
3. Measures relating to our basic civil liberties.

In the next issue, I plan to review more fully Professor Arthur E. Holt's book, "This Nation Under God," but I cannot withhold mentioning now the chapter entitled, "The Church in Social Education and Social Action." The chapter bears most helpfully upon what we as committee chairmen can do.

Cordially yours,
Cameron P. Hall

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